

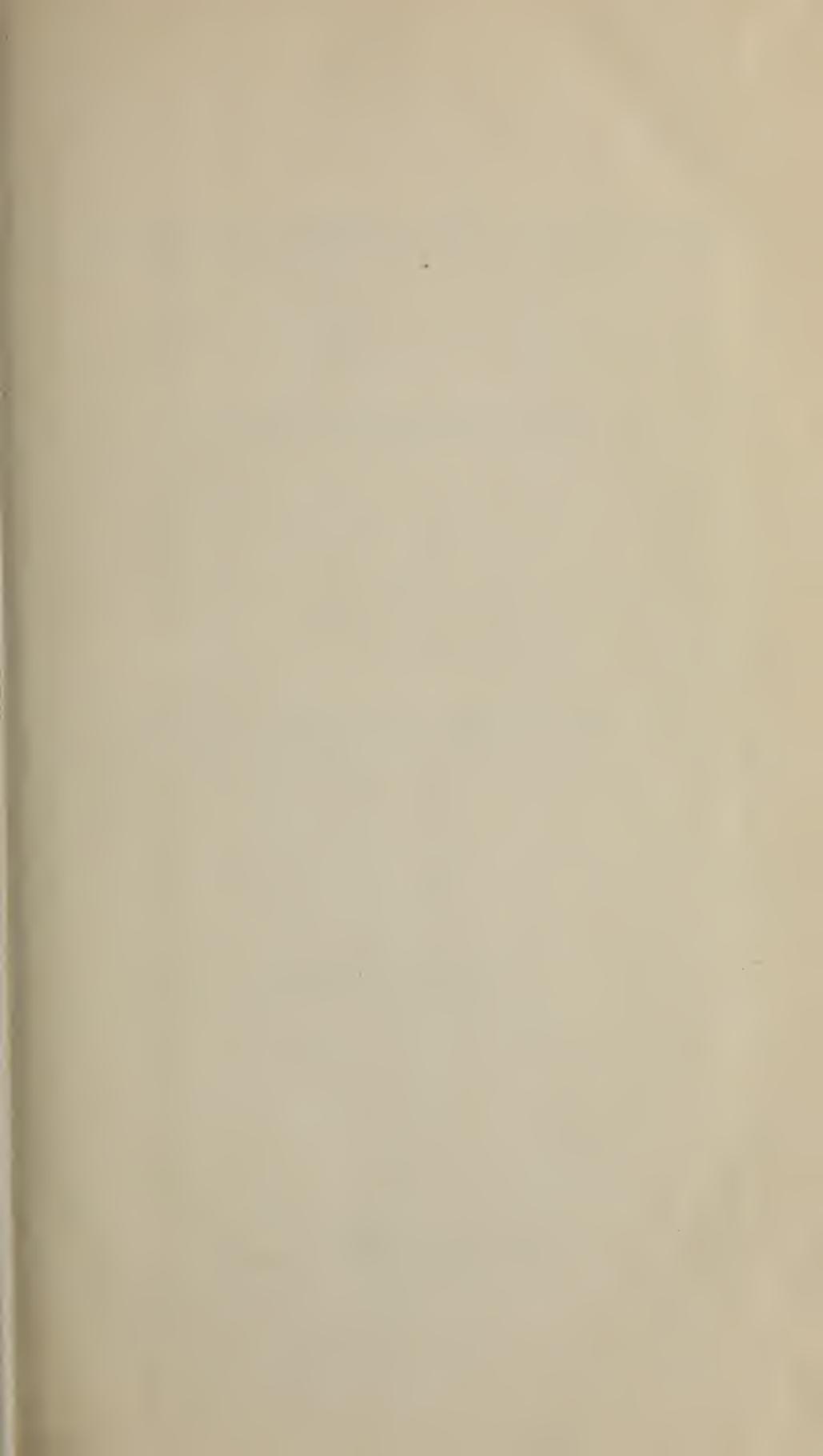


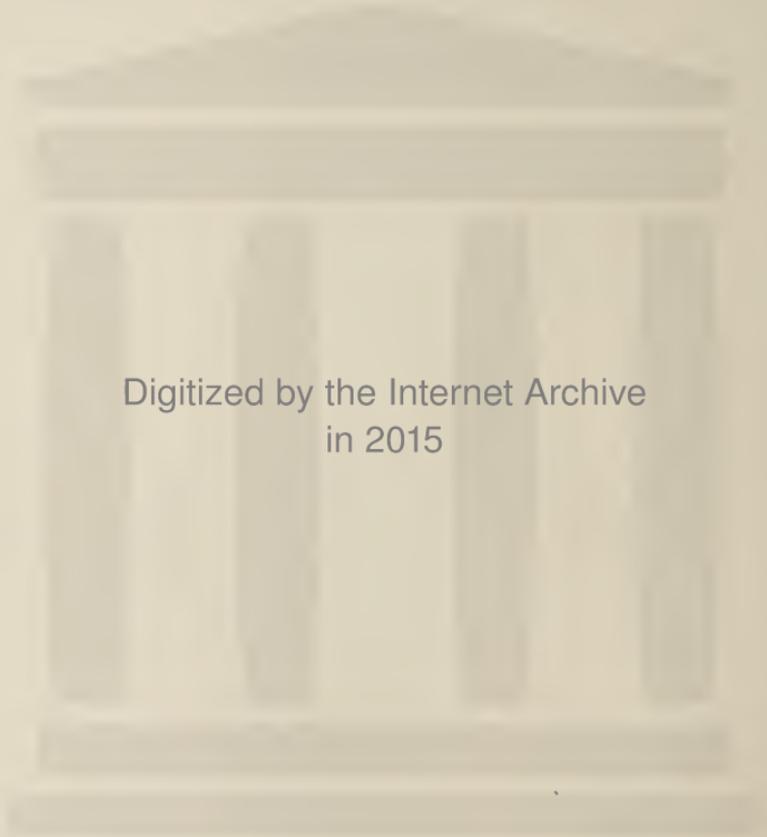


I-7









Digitized by the Internet Archive  
in 2015

## American Baptist Board of Foreign Missions.

Arracan.

JOURNAL OF MR. KINCAID.

Here follow extracts from the journal of Mr. K., and we feel a little curious to know how it will strike our readers as their eyes fall upon it; whether they will feel interest enough to commence and read through an extract of six or eight pages from the pen of a well known and much esteemed missionary, provided he speaks only of his appropriate work. We have indeed more than a curiosity, or even the ordinary interest of an editor, that what he prepares for the public eye may be well received, and be useful in its tendencies. Could we look upon the countenance of each reader as he opens the pages of this journal, we should read the thoughts, the sentiments, the emotions, which might be expressed, with the deepest solicitude, for we should determine therefrom the degree of interest felt in the great missionary work.

In his journal the missionary describes his condition; he sketches his home, where we see him at his work, in his toils, in his hopes, and in his fears, in his successes and in his disappointments, in his joys and in his sorrows. If therefore we have sympathy for the heathen, and desire in any measure their salvation, such a picture is just what we shall be pleased to see.

We shall allow the journal of Mr. Kincaid to speak for itself.

March 3, 1841. In company with one of the assistants, visited a distant part of the town, where I had never been before. Observing several men gambling in one of the verandahs, and noticing that three of them had been thickly sprinkled with gray—an evidence among Burmans of mature wisdom—I went in, as if to witness the progress of the game. They spread a mat for me to sit on, and eagerly pursued their game for some time; but

when they found I did not pay the slightest attention to them, but had taken a tract from my pocket, and was reading in silence, they became disconcerted, and finally stopped gambling. One of the young men, thinking, I suppose, that like the other foreigners, I did not understand Burman, began asking me several questions in a kind of mongrel Bengali—as, what I wanted; what the book was that I was reading, and if I was the foreigner who taught religion. As his behavior was somewhat rude, I made no reply, but turning to one of the most aged and venerable looking men, said, You are a man of great age, and cannot expect to remain many years longer in this present state of existence. "Very true," he replied, "I am almost 70." And you have gambled all your life, I suppose. "Yes, except about five years that I was a priest, and lived in a monastery." Why did you abstain from gambling those five years? "It is wrong and disreputable for a monk (*pong-gee*) to gamble." I know it is disreputable, but why is it wrong? "A *pong-gee* is under obligation to keep the law." And are not all men under obligation to keep the law? "Yes, but none except *pong-gees* can keep the law." Then every man living should abandon his wife and children, shave his head and put on the yellow cloth. "True, all should become monks, but then all the females and children would perish, for they would not cultivate rice and cotton enough for subsistence, and the monks would perish too, for they could obtain no offerings." Very well, do you think that a just and good law, which if kept, would fill the whole earth with desolation and ruin? You are an aged man, and must be able to reason;

Do you not perceive that the earth must be cultivated with care in order to obtain subsistence for a large population, and do you not perceive too, that the most industrious classes are the most virtuous and trust-worthy, and yet, according to this law, all industry must cease among men, and the whole burden of furnishing food and raiment for the earth's population, must fall on the females? That is an unjust law; that is, it is unreasonable, and consequently cannot be a good law. And a law which is not *just* and *good* cannot emanate from the Divine Being. Why do you spend your last days in the degrading and dissipating habits of gambling, when such momentous subjects claim your attention? "You are a teacher of religion," replied the old man, "and we wish to hear what you have to say about the divine law." All appeared eager to hear how I could reconcile what they regard as the conflicting claims of this life and religion. By this time twenty or thirty persons had come in, and for near two hours I read passages from the scriptures, and explained the great principles of the Christian religion. As bhoo-dists have no just conceptions of a Supreme Being; as they believe in the unalterable decrees of fate, and as they have no idea of holiness except as connected with austerities and the abandonment of all the relative and social duties of life, it is exceedingly difficult to make just impressions upon their minds. Some of them, however, manifested more than ordinary attention, and asked for tracts.

4. In the afternoon called at one of the largest monasteries in the town. The abbot, or head *pong-gee* of the establishment, had often visited me, and professed to be seriously examining the claims of the Christian religion. He met me at the bottom of the stairs, and led me to an apartment as far from the idols as possible—a long row of which stood, or rather sat, on an elevated platform, in a large open hall. As I passed along I noticed eight or ten, mostly aged men, prostrate before these idols, in the humble posture of oriental worship, and muttering with all possible rapidity scraps of Pali. They turned their heads and gazed after me, still uttering what they called prayers—the most of them entirely ignorant of every word they use. After getting seated, I asked the monk if he was not conscious that such kind of worship was a gross im-

position—and if he could conceive of any thing more absurd than for intelligent beings to prostrate themselves before idols, and go through with an almost endless repetition of a few words, the meaning of which they did not understand? He shook his head, and his countenance indicated a mixture of shame and anger. I said, You must not be angry, and think this is none of my business. If I saw this building in flames, and you were all asleep, and must soon perish, I should justly be regarded as a monster, if I neglected to arouse you, and save you from such a fearful calamity. But I see a more terrible ruin. You are sleeping on the brink of hell. The command of God is to awake, and cast away these idols, and worship the Eternal, in spirit and in truth. No other worship can be acceptable to the Divine Being, and no other can have any salutary influence on the moral character. To all this he assented, but said it would be many years before the people of Arracan would abandon their idols, and adopt the Christian religion. Presently a number of monks and people came round, and a long discussion took place on the nature and consequences of sin.

Returned home with fever. Mrs. K. and one of our children are, also, ill with fever. Just at dark Dr. Clarributt called as usual to prescribe for us, and I am sorry to say, has a burning fever, and was obliged to lie down during the 18 or 20 minutes he remained.

5. Several persons called at the house during the day. Gave away one New Testament, and ten or twelve tracts. Two of our most hopeful inquirers came to see me because I had fever, and manifested a truly Christian feeling, as far as newly converted heathen are capable of giving utterance to such feelings.

6. Soon after day-light this morning I was aroused by a tumultuous cry of natives in the street, and on inquiring the cause, half a dozen cried out at once, some in Bengali and some in Burman, "The great doctor is dead—the great doctor is dead." I could not believe it, and yet I had a fearful impression that it was too true. I told the natives they were mad, and uselessly alarmed, for the evening before I had called to see him at 7 o'clock, and the symptoms were favorable. I hastened to the house, and found Mr. Bogle, the commissioner (or governor) of Arracan, and Mr. Phayre, his assistant,

whose countenances indicated but too certainly that my worst fears were true. "How true it is," said Mr. Bogle, as soon as he was able to speak, "that in the midst of life, we are in death. Our dear friend, Dr. Clarributt, is dead." No event for years has spread such a sense of wretchedness and gloom over this place, as the sudden and unexpected death of this amiable and worthy man. And there are no persons, perhaps, in Akyab, who have more reason to remember him with affection and gratitude than we have. For about seven months he visited us daily, and often twice a day, to prescribe for some one or more members of the family who were ill. I have no doubt but he was the means of saving my life when attacked with cholera, last October. When ill, every one felt satisfied that every thing which eminent skill, great professional learning, and untiring care and kindness, could accomplish, would be done. He took a warm interest in every thing pertaining to the diffusion of Christian knowledge. I never shall forget how much he was affected one evening, when I told him of the conversion of a Burman from whom he had removed an enormous tumor, and saved the poor man's life. While I was relating the circumstances, his eyes filled with tears, and he could only say, "I am glad." His mind was of a superior order, and if he had lived, he would probably have risen to a high rank among civilians in India. At six o'clock in the evening, his body was borne to the grave-yard on the sea-beach, and he was buried with military honors. It afforded me a melancholy pleasure to conduct the religious services at the grave. How solemn the reflection! Four days ago Dr. Clarributt was apparently in perfect health, while I was feeble from repeated attacks of fever. He was advising me to seek a change of climate for a few months, when he took the fever, and in about three days sunk into the arms of death. Poor Mrs. Clarributt, with her two fatherless children, must now find her way back to England.

7. Lord's-day. Read and explained the first seven verses of the first chapter of the Hebrews. Six of the disciples are ill, and unable to come out to worship. I have had the cholera, but am recovering. Sometime since the cholera broke out in the town, and now the daily average number of deaths is eight. There is much

reason to fear that this will be an unhealthy season. After the evening services two men who have been promising inquirers for five or six months past, asked for baptism. I cannot doubt their sincerity, for they have already suffered a good deal of reproach from their neighbors, and particularly from their relations; still I fear they regard Christ more in the light of a great and wise Teacher, than as a Savior, exalted to give repentance and remission of sins. They evidently abhor idolatry, and perceive the superior worth of the Christian religion.

I quoted this passage, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and explained the nature of that interior reformation which is wrought by the agency of the Holy Spirit—a reformation so great that it is called a *new man*, created in righteousness and true holiness. I appointed Thursday evening for a fourth examination.

11. Two interesting men and hopeful inquirers, spent several hours at the house to-day—they appear to be thoroughly convinced that hoodism is a fable, and if I am not mistaken, the glorious gospel is making a salutary impression on their hearts. These men have not been inquirers long, but have been among our most powerful opposers. We had a prayer-meeting in the evening, at the close of which, one of the men mentioned on the 7th, again proposed himself for baptism—the other was expected, but is very ill with fever. The cholera and fever are prevailing to an alarming extent in almost every part of the town. In the most infected district, there is hardly a house in which some one has not died, and some houses are entirely desolate. Great numbers are fleeing from the city, mostly to Chittagong and Kyouk-phyoo.

19. Visited four friendly families in the evening, and spent about half an hour with each. They assented to all I had to urge in favor of one Eternal God, and of the only Mediator between God and man, but I fear it was more out of courtesy to me than from any solid conviction of the truth, and yet I can hardly doubt but that their faith in the relics and idols of Gaudama is shaken. As I was about leaving the last family, we heard a great outcry in the street at no great distance, and I supposed it was occasioned by the discovery of some thief—there were dozens of voices, of men, women, and children. I looked round

on the family, expecting an explanation, but no one spoke, and all looked serious, as if some calamity was just at the door. In two or three minutes the deafening cries, and the beating of bamboos on the houses and on the ground, died away, and all was silent. What is the meaning of this great noise and outcry, I inquired? The patriarch of the family very coolly replied, that some one in the vicinity had just been attacked with *cholera*. But what has that to do with this extraordinary uproar? I said. "It is to drive away the *nats* (demons) which are supposed to have a special agency in bringing this dreadful disease upon us," replied the old man, with a seriousness that indicated how strong his faith was in the prevailing superstition. I proposed going to the house, and half a dozen followed me. I found a strong muscular man 40 or 45 years old, lying on the floor, and rolling in the greatest agony, muttering a sort of prayer for help. The prospect of immediate death wrought so powerfully on his mind, that it was difficult to say which was greatest, his mental or his bodily suffering. His wife and children too, were weeping and smiting their breasts. The legs and arms of the poor man were cold as marble, and a clammy, cold sweat covered his whole body. It had not been above thirty minutes since the first attack, and yet the man was rapidly sinking. As soon as possible, I gave him the medicines usually prescribed, and in less than an hour he was comparatively free from pain, and rapidly recovering—the family and friends were wild with joy, and extravagant in their praise;—I could hardly keep them from doing acts of religious homage at my feet. The opportunity was peculiarly favorable, and I taught them the knowledge of God with great plainness. The cholera is truly a fearful disease, and the ignorance and superstition of the natives add much to its horrors. Very few who are attacked live more than 24 hours, and some die in two and three hours. Those who have been addicted to the use of opium, spirits, toddy (fermented palm juice), or have led profligate lives, are sure to die, if attacked with cholera. So also aged and feeble persons sink quickly to the grave.

23. Had visitors at the house nearly all day. One man who interested me most, was an intelligent and learned Burman from Ava. He left Ava seven

years ago, and is now established as a merchant in this town. Some few weeks since, he received a tract, and has read it through several times with increasing interest. The idea of a Supreme Being, who is subject to no ill, is free from all change, and withal is the Creator of all things visible and invisible, has shaken down the proudly reared temple of paganism, in which all his hopes for 38 years have centered. He sees the absurdity of those legends which tell of gods more numerous than the sands of the Ganges. He has not yet, however, any correct idea of the nature of sin, as he regards it more in the light of a misfortune, as an evil inseparable from human existence, than as a transgression of the divine law. Sin against God, is an idea as new to a Burman, as that God is eternal and unchangeable; and consequently repentance is a doctrine entirely foreign to his creed. On this, and collateral subjects, I explained till too weary to say more, and then gave this learned man a New Testament, and a copy of the Psalms.

28. Lord's-day. Was hardly able to get through with the morning services, as the fever was more severe than usual. Still I have reason to be thankful that I and my family are spared, while such multitudes are dying on every side of us. The daily average number of deaths by cholera has risen to twenty, and out of about thirty foreigners seven have died of fever within two months. All who can get away have left the place. All communication between the town and country, is now cut off, to prevent the cholera from spreading among the villages. This is not a good regulation, but the villagers themselves will allow of no intercourse, as they suppose the cholera contagious, though nothing, probably, is more absurd.

30. Five Mohammedans spent the whole afternoon with me. For several months they have professed to take an interest in examining the claims of the Christian religion. I had given them the New Testament, and some parts of the Old, in Burman and Hindustani, and they have occasionally called on me; though I fear with little benefit, as they appear to make no advances in that knowledge which is peculiar to the gospel. To-day I examined the claims and character of Christ as the only Savior, and urged that divinity was as essential as humanity in the accomplishment of that work for which

Christ came into the world—that allowing the Old and New Testaments to be divinely inspired writings, we might nigh as well deny the humanity of Christ as his divinity. Mohammedans will allow that Christ was a great prophet, that he was endowed with extraordinary wisdom, and taught the truth of God. I urged that if we did concede that Christ was a true prophet, and taught the truth of God, then we must allow his claim to divinity, for he not only allowed divine honors to be paid to him, but expressly taught that all men should honor the Son even as they honor the Father. Then again the example, doctrines, and precepts of Christ furnish the clearest evidence that he was the Lord from heaven. All except one acknowledged that this was a serious subject, and should not be disposed of in a light manner. One disputed vehemently. He would yield to every proposition except the Divinity of Christ—this, in his view, destroyed the unity of the Deity. I said, You must be aware that no one can believe more firmly than I do, that there is one only living and true God, and yet I as firmly believe in the Divinity of Christ; and so would you, if you should come to believe in the *atonement* for sin which he has made. I pointed out the gospel of John, and desired them to read, not as men who had a system to defend, but as men who had souls to be saved.

April 6. By the request of a respectable man, I went to preach in his house, but the heat was suffocating, and we went into the street, where mats were spread for the people, and a chair brought for me. The moon shone brilliantly, so that I could read the large Burman characters with ease. After preaching about thirty minutes, so many questions were asked, that it was quite impossible to pursue my subject further. Questions, however absurd, must be answered, and if they are not proposed too often, are useful in fixing the attention of the people. This evening I was overwhelmed. Many persons, however, remained silent and attentive, and perhaps have not heard in vain.

7. Preached in the same place again this evening to a still larger assembly, and with less interruption. When I closed the book, one man took up manfully on the side of Gaudama, and a discussion for nearly two hours followed. One man who had been a great opposer, occasionally threw in a

word to confirm the statements I made, and as he was a man of acknowledged ability in explaining the legends of Gaudama, my adversary forsook the sober field of argument, and began to ridicule and revile this heretic, as he called him. "You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner." "Very well," replied my new ally, "I have reviled this religion and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Gaudama was a monkey, as that he was a god." Some of the people with rage at this bold assertion from one of their own learned men, put their fingers in their ears and went away—but still a large number listened to the very last. It was 11 o'clock at night.

13. Five of my most promising inquirers spent the greater part of the day in my study, asking questions, and listening to my explanations. They have abandoned the priests, pagodas, and idols, and regard the sacred books which they have revered for so many years, as a mere fabrication of lying legends. They asked many questions on the inspiration of the sacred scriptures:—how I knew that Moses, the Prophets and the Apostles, had written nothing but what was agreeable to the will of God; that is, whether they had not mixed up their own opinions and views along with the great doctrines which God had taught them? The origin of evil was brought up, and how it was possible to reconcile the existence of sin (or evil rather) with the perfections of a Being who is infinite in holiness, justice, goodness, and power. The doctrine of a crucified

Savior, or the substitution of Christ, was brought forward:—how it was possible for the claims of justice to be answered, if the innocent suffered for the guilty? was not repentance and reformation certain of the divine favor without the substitution of Christ? Many other questions were proposed, and all indicated a deeply serious turn of thinking. May God bless the instructions of this day. I am not aware of ever having felt so much of what I suppose must have been the emotions of the Apostle, when he exclaimed, "Who is sufficient for these things?" Who is able to unfold the deep things of God, in their just proportion, and in all their brightness and glory? These men are far above the common class. Two of them in particular possess intellects of the first order, and the chains of idolatry being broken, they are brought into a new and a boundless field of thought. The idol has fallen from his throne, and is ground to powder, and I can only pray that He, who has begun a good work in them, will carry it on till Christ be revealed in their hearts, the only hope of glory. One of these men is the interesting individual mentioned on the 23d of March. At that time I gave him a New Testament, and the Psalms of David. These he read day and night, and felt, he says, an indescribable anxiety to understand them, so that he could not refrain from reading to every one who called at his shop. After a few days some of his neighbors began to revile him as an apostate. He lived in a hired house, and the owner, a bigoted bhodist, was induced to join the opposition, and finally went so far as to require him to give up these books or leave the house. For one or two days he hesitated, and was much troubled, as he would incur considerable pecuniary loss by leaving the house; but at last he resolved to abandon it, and keep his books. A few days since he was offered 100 rupees to go to one of the monasteries and explain their sacred books for one month—this was a trick of the *pong-gees* to seduce him from the examination of the "new religion." Another monastery offered him 30 rupees a month for one or two years, if he would become a teacher of Pali. All these offers he has rejected that he may study the word of God, at least so I am informed by several who are acquainted with the facts. His understanding is greatly enlightened, and he evidently has much tenderness

of conscience, but still the great doctrines of Redemption through a crucified Savior he does not comprehend.

15. Yesterday and to-day, three of the disciples were attacked with cholera. The exertion in taking care of them, and the anxiety, have brought on my fever again. Mrs. K. and one of the children are ill with fever. Two more foreigners have just died; within three months, one third of all the foreigners here have been brought down to the grave.

Sometime since I thought of taking my family to Ramree or Sandoway, for a few weeks, but the interesting state of things relative to our work induced us to put it off, and now Mrs. K. is too ill to be removed. God alone is our refuge. The natives are falling like leaves in autumn, though I think a great proportion of those attacked will recover, and consequently that the cholera is less virulent than it was some days since.

16. Ko Bike informs me of several interesting inquirers that we did not know of before—it is only three or four weeks since they first began to examine the subject, and their attention was first arrested by one of our old inquirers. Thus God is able to raise up instruments to help on the great work of overturning the empire of darkness; and thus too, we see the expansive power of the gospel. I was much affected to learn the sudden death of one of our most persevering opposers. About nine o'clock last evening, he was attacked with cholera, and in three hours expired in great agony. Several men from a distant village, having heard that the cholera had subsided, came to the town, and called on me for books. More than two months ago they had received tracts of Mr. Comstock and me, when on our way to the old town of Arracan, and they have certainly read them with some attention, and now they wish to learn more of these things. I gave them a New Testament, and a volume of bound tracts.

---

#### SIAM.

#### ANNUAL REPORT OF THE MISSION AT BANGKOK.

In March we published the report of this mission, brought down to the close of the year 1840. We have just received from Mr. Goddard his annual report, addressed to the Foreign

Secretary, for the year ending Dec. 1841; which reached the rooms too late for the annual report of the Board just published.

Yours of May 25th to the Siam Mission, was received on the 4th of Nov., and was the means of awakening new emotions of gratitude to our Heavenly Father, and of confirming our confidence in the Board, and the friends of missions in America. We certainly were rejoiced to hear of the harmony and Christian love which prevailed at the session of your Triennial Convention, and of the new impulse given to the cause of missions, whereby you were enabled to carry out more efficiently the work in which you are engaged. We feel thankful that you remembered our low estate, and sent us relief as soon as it was in your power. Had we been obliged to live long within the limits which the too scanty contributions of Christians had obliged you to set for us, the cause here would have suffered sadly. Every thing involving expense not absolutely necessary to our *living* here, would have been given up—our schools dismissed—and native assistants discontinued—our hired places of worship shut up—and the little which we can do with our own hands and tongues, would be all that could be attempted; nay, when attacked by severe disease, demanding, as the only remedy, a temporary removal from this climate, our labors would be cut short in the beginning, and we liberated from the trials of this life, because the means of securing that remedy were not within our reach. We desire to be thankful that the Lord has brought us into a large place. We now feel at liberty to adopt all proper means for the spread of the gospel, and we trust that with the addition which has been made to our allowance, we shall be able to avail ourselves of such assistance as will *double* our usefulness.

You have doubtless received at different times, accounts from the several members of the mission respecting the dealings of Providence with them. Still, as another year is now closing, it may not be uninteresting to receive a brief, connected account of those providences, and also of the feeble efforts which we have been able to put forth for the salvation of these perishing heathen. You may recollect that in our last annual report we were constrained to thank God that we could close the old and commence the new

year without the voice of sickness being heard among us,—and we were permitted to speak of the successful operation of plans for spreading the knowledge of the gospel to the most distant parts of the empire. But the suddenness with which our circumstances in those respects were changed, has shown us how frail is man, and how uncertain all his prospects. Br. Slafter, who at the close of the last year was absent, promulgating the gospel in different villages, soon returned, slightly unwell, and continued from week to week unable to attend to his missionary duties. About the last of January, br. Dean and sister Davenport were obliged to leave for Singapore on account of ill health. Immediately after their departure br. Slafter became dangerously ill, and continued to suffer severely, with occasional days or weeks of alleviation, until the 6th of April, when he quietly rested from his labors, and left a vacancy in our mission which cannot easily be filled. True we were all strengthened and encouraged by the grace of God bestowed on him during his protracted sickness, and by his peaceful departure. But though we mourn not for him, we mourn for ourselves thus deprived of such a fellow laborer, and for the heathen deprived of one to lead them in the way of life. For some time previous to *his* death Mrs. Goddard had been attacked by a similar disease, and at that time was very low; but a residence of two weeks on board a vessel then lying off the bar, did much for her restoration. The boat which went down to bring her and her family back, carried down br. Davenport and sister Dean to embark for Singapore—the former to join his family, and the latter in hopes of saving the life of her lovely little son. At that time sister Slafter, much reduced in health, was residing with Dr. Bradley, so that for a few days the mission premises were entirely deserted. As might be expected, the enemy was not idle during these days of interruption. A seller of opium took his position within our premises, and beguiled some of our domestics, and even some of the members of the church. He, however, was soon dislodged, and the sin was confessed with much apparent, and we hope sincere penitence, by the disciples who were entangled; still to this day we are not able to *assure* ourselves that some members of the church and others of

whom we were much encouraged, are not secretly connected with this unholy business. We are not without anxious fears lest one of the otherwise most promising and talented members of the church has to this time continued to hold some secret connection with this accursed thing—either using it himself or engaged in the traffic—and our fears on this subject have been one chief reason for deferring the reception of another person of good education and talents, who some months since requested to be united with us by baptism. We have no positive evidence in either of these cases—but occasional circumstances excite our fears. We thus see in how short a time the seeds of wickedness may be sown, but how long they will continue to send forth their noxious shoots, notwithstanding the most vigorous efforts to eradicate them. And it is impossible to estimate the injury which is liable to result from the shortest withdrawal of all the missionaries from any station. There is need of a constant watchfulness over all the affairs of a mission, and especially over the native disciples, of which persons in a Christian land can form little conception. The persons of whom we speak may be guilty of all that we fear, and still be really children of God—but if so, they are preparing for themselves bitter repentance—and may involve us in inextricable difficulties.\* A native convert is so weak in faith and Christian principle that he needs constant watching and assistance; he is like a bruised reed, which must not be broken, and smoking flax which is very liable to be quenched.

For a few days after the embarkation of Mrs. Dean on board ship, little Edward seemed to improve—but additional teeth coming on, he could not endure the irritation, and quietly slept in death. He was interred on the little island Singora, a short distance down from the head of the gulf. When Mrs. Dean arrived in Singapore she

\* The laws against the use of opium are very severe, and a suspicion that we are in any way connected with the traffic, would be one of the surest means of bringing on us the displeasure of the king, and of shutting up the door of usefulness to this people. At present opium is not very extensively used in this kingdom, owing to the difficulty and danger of procuring it. The traffic in it on a small scale is very profitable, but must be conducted with the greatest secrecy. The place of opium is supplied by a kind of spirit distilled from rice, which is used in very great abundance.

found that her husband had already left on his return to this place, where he arrived on the 8th of May, somewhat improved in health, yet not so much as to admit of any very active engagement in missionary labor. Soon after his arrival the health of Mrs. Goddard again failed, and resort was again had to a residence on board a ship then lying off the bar. A voyage to China, or some cold climate, was recommended by the physician here as the only probable means of restoring her health, or prolonging her life. But the enfeebled state of the mission seemed to forbid the removal of more missionaries, and it pleased the Lord to bless the residence of two weeks on board ship to her partial restoration. She was able to return, and gradually improved in health. She has since experienced occasional attacks of disease, but at present her prospects are more encouraging. While she and her family with sister Slafter were on board ship, br. Dean was left to bear the burdens and responsibilities of the mission alone. Such having been our circumstances, the return of sister Dean and the arrival of br. and sister Jones on the 10th of June, was hailed with no small joy and thankfulness. We were then enabled again to assume somewhat the appearance of a mission. Still br. and sister Davenport were detained at Singapore on account of her illness. They arrived here Dec. 1st, enjoying comfortable health.

We feel thankful and encouraged that now, at the close of the year, we are all permitted to be together, and most of us able to engage in the duties of our station. Br. Dean's health has been feeble during the year, and at present some new symptoms give us reason to fear he may not labor long here. Thoughts have been entertained of his removal to China (where there now seem to be some small openings) as the only means of increasing and prolonging his usefulness. Sister Jones has suffered much from illness since her arrival—but the cool season has already done much for her restoration, and it is hoped that as she becomes accustomed to the climate her health will be good.

#### Siamese department.

Our missionary labors during the past year have of course been much interrupted. In the Siamese department, daily morning worship and regular services on the Sabbath have been

sustained most of the time. The number of attendants has not been large, nor has any thing of special interest occurred in reference to the meetings. Tracts have been distributed, accompanied with conversation by Mrs. Slafter, to persons calling at our house, in considerable numbers daily. But there has been no one to go into the streets and lanes of the city, and carry the gospel to every man's door—much less to proclaim its glad tidings in the numerous distant villages of this empire. Since the arrival of br. Jones, his time has been fully occupied in the revision and publication of the scriptures, and the superintendence of the printing. This last office it is proposed that br. Jones retain for the present, as he will necessarily be very much confined at home to revise the scriptures and correct the proof sheets, and he hopes that by taking the entire superintendence of the printing, his own labors will not be very much increased, while br. Davenport will be left entirely free to engage in labors for spreading abroad the knowledge of the gospel. It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble and but little additional expense three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of dear br. Slafter. Since hearing of that event we doubt not every proper means will be used for our speedy relief.

In the printing office considerable has been done during the year to in-

crease the supply of Siamese type; and two editions of *The Seven Princes*, and of the *Golden Balance*, and one of the *Gospel by Luke*, have been published. The school has been continued under the care of sister Slafter. During the former part of the year it was very small, but more recently additional efforts have been made in its behalf with very encouraging success.

#### *Chinese department.*

In the Chinese department the daily morning and evening worship, and preaching on Sabbath morning, and prayer meeting at noon, have been continued. The meeting on Tuesday evening at the bazaar was continued until September, when, as few attended, it was discontinued. Since that time a meeting has been attended on Sabbath evening at the house of one of the disciples living at a distance from us, and on Wednesday at the house of another living still more distant in a different direction. Though our congregations are never large, our meetings often prove interesting, and we feel that the Savior verifies his promise to be in the midst, where two or three are met together in his name. Until September Keok Cheng, a teacher who has for some time been a member of the church, was employed exclusively as a missionary assistant. He daily visited the people at their homes, and distributed tracts, and conversed with any who were willing to hear. In these expeditions he was accompanied by br. Goddard, as often as circumstances would allow, and at other times he reported his proceedings daily. A considerable portion of these labors have been directed towards the agricultural portion of the people, dwelling in large numbers in the suburbs of the city. These visits are almost uniformly received with much politeness, and a tolerable degree of earnestness and determination on the part of the speaker to stick to the subject, usually secures good attention. It is no uncommon thing in these visits to see from six to a dozen persons attentively listening to the gospel for half an hour or more, occasionally asking questions, and at the close bowing the knee for the first time before the God of heaven, while prayer is offered on their behalf. We should not, however, draw more encouragement from these circumstances than is warranted. Much of this encouraging appearance results from the

natural politeness of the Chinese—they would be slow to treat disrespectfully a stranger, especially if he appears to be a person of knowledge and respectability. They almost universally assent to the truth of the gospel, and call it an excellent system;—but, alas! too often that is all—the power of the Divine Spirit is as necessary to convert a Chinese as an American. The influence of those labors, however, has been very manifest. The number of attendants on our meetings has been much increased, and many have been led to inquire—some we hope most seriously, respecting this new religion. The people have been more free to inquire of a fellow countryman than of a foreigner;—and his knowledge of christianity has generally enabled him to answer correctly.

#### *Distribution of tracts.*

We trust also our tracts have been distributed more discreetly than they otherwise could have been. They have not been given promiscuously to any who would receive them, but individuals have first been freely conversed with, the prominent points of the gospel explained, and then tracts have been left with those who can read, to complete what the living voice had begun.

We believe that this is the only way in which tracts can profitably be given to the *Chinese*. There are a large number who cannot read, to whom a tract would be useless. There is also a large class who can read, but do not very well understand what they read—this class comprehends by far the greatest proportion of readers. If a Christian tract is given to one of this class without any remark or explanation, he would probably read it through without even getting an idea of the subject of the tract. On the contrary, if the subject and some of the chief points are explained to them—and the proper names (which usually make much trouble, owing to the genius of the language) pointed out, they will read the tract with considerable profit. It is very easy to scatter abroad tracts, but to do it in a way likely to do good is a slow and difficult process. In the spring more than fifty junks from China were supplied with tracts.

In September it was found that the assistant had carelessly involved himself in debt to a considerable amount, and that some of his creditors were becoming impatient. It was therefore thought not advisable to continue him

in so public and responsible a station until he should liquidate his debts. He has since spent most of his time as a private teacher, still assisting in our meetings, and occasionally going abroad to labor among the people. We hope that before long, circumstances will render it expedient again to employ him in this interesting sphere of labor. Since he left this work br. Goddard has spent more time than formerly in visiting the people at their homes—and has met with a reasonable share of encouragement.

#### *Monthly concert of prayer.*

The monthly concert of prayer has been observed regularly on the first Sabbath of each month, with considerable interest; the contributions have amounted to \$29. Several persons have at different times requested baptism, but none have been received: three or four appear very well. We hope they have felt the power of divine love, and may ere long be permitted to enjoy the privileges of the church on earth, preparatory to the higher privileges of the church above.

#### *Condition of the school.*

The school has continued as usual. The scholars (eleven in number) have been more regular in their attendance than formerly. These, as well as the Siamese children, are instructed both in English and in their native tongue; they also attend our religious exercises, and receive Sabbath school instruction. One boy of considerable promise died very suddenly last July; he had received considerable instruction, and understood the plan of redemption tolerably well—but gave no evidence of conversion. While he had his reason he was very much alarmed at the thoughts of dying. This sudden providence threw an air of seriousness over the whole school, and several of the scholars for a time were led to attend to several of the external duties of religion. But we have no evidence of sincere repentance in reference to any of them. Beside this, br. Dean since his return has had a biblical or theological class, embracing two teachers who have been sometime members of the church, and another who professes to have hope in Christ and has requested baptism. They meet twice a week, and attend to the examination of subjects fitted to increase their knowledge of the bible. God grant that this small beginning may grow up into an institution for the education of

a native Chinese ministry, who shall carry out efficiently the work feebly begun by foreign missionaries.

#### *Printing department.*

During the past year small editions of the Gospel by Mark—the Inquirer's Guide—the Temperance Tract, and the Gospel Summary, have been published, besides a small vocabulary of Chinese and English by br. Dean. A tract of 170 pages entitled the Life of Christ, containing a connected history of both the works and the instructions of Jesus, has been prepared, and the blocks are now being cut. Considerable has also been done to prepare our Chinese metallic type for use. The types have been arranged in a convenient manner, and a large number have been added by casting the metallic blocks of uniform size, and having the word cut on its face by a block-cutter. This process is very slow, as only ten or twelve words can be cut in a day. But it is hoped that by adding a few words in this way, we shall be able to print the scriptures and other tracts. Were the fount complete, a person accustomed to the business would probably set the types in one day for as much as a block-cutter could cut on wood in a week—there would however be the labor of distributing them again, which is saved when the blocks are cut. Where printing is done by blocks, the tract must first be written out in a neat uniform hand on a paper ruled and cross-ruled to secure perfect uniformity—this is pasted on the face of the blocks, and dried, and then the paper rubs off, leaving the words on the block as a guide to the cutter. Now the metallic type can be set as fast as this copy of the tract can be written, leaving only the labor of distributing to set against that of cutting—or a day's work against a week; such, very nearly, would be the saving by using metallic types instead of cutting blocks. It should be added, that for every new tract new blocks must be procured from China, and are somewhat expensive. You have probably noticed the statements relative to Chinese metallic types, made in the last report of the Board of the General Assembly. You may think it worthy the consideration of our Board whether we also ought not to be furnished with a fount of that mould. We think there was a mistake in the calculations relative to the size of the bible printed with such type. The edition of Morrison's translation

now in use contains 5,398 royal octavo pages; with Dyer's types we could print it on 3960 pages of the same size, and with the Paris types in 2550 pages. The Paris type is about as small as we often print with blocks: the bible could probably be printed on 2000 pages, with very fair plain characters, with blocks, but the expense of labor would be immense. The Paris type is regarded by the Chinese as tolerably fair. If it is not likely to be considerably improved within a few years, we think it would be economy to procure a fount immediately. The types might be cast in America, and sent us—or, which would be better, the matrices sent, and the types cast here, as may be most convenient.\*

#### *Need of additional laborers.*

After what has been said, little needs be added relative to the importance of additional laborers in the Chinese department. It has been stated that br. Dean's health is very precarious; should he continue here, he has little prospect of being able to engage largely in missionary labors;—should he remove to a colder climate, the result is known only to Him who rules all things according to the counsel of His own will. The health of Mrs. Goddard is also precarious; but supposing she shall be able to endure this climate, Mr. Goddard, without additional fellow laborers, will be drawn away almost entirely from the work to which he was originally appointed, and for which he has thus far chiefly labored to prepare himself. If therefore the Board still wish him to labor according to his original appointment, they will of course relieve him as soon as possible from the pressure of other duties, by sending appropriate laborers to perform those duties. We think two additional laborers necessary to the prosperity of this mission, and we doubt whether they can be sent to a more promising field. The way is open and prepared—the field abundantly large, and we have those here who will assist much, if any one will come and superintend their labors. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish

\* There is a great difference in the frequency of occurrence of different Chinese words. Of some, four or five types are sufficient for a fount, of others as many hundreds are needed. There is a list stating the proper number for each word—by the help of which a fount might be cast in America. Still, without the matrices we should often be liable to be out of sorts.

the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life.

We trust that you and the friends of missions generally, will remember to pray constantly for us, that we may be enabled to fill up the short measure of our days in the fear of the Lord, and before we are called away from our labors may be instrumental in guiding some souls in the way of life. O, that we may learn wisdom, not only from his dealings with us, but also those with our brethren of the other mission\* in removing dear sister Johnson almost immediately after her arrival, and in laying br. French on a bed of protracted sickness, from which he can scarcely have any hopes of rising up. Surely we have been abundantly admonished of our frailty. God grant that we may so number our days as to apply our hearts to wisdom. Let our friends in America also remember they have but a short time to pray for us, or to send us assistance. We look forward on the year now about to commence, but who will see its close we know not.

#### LETTER FROM MR. GODDARD.

The following letter from Mr. Goddard, dated five days later than the above, gives some additional particulars respecting the condition of the mission, of an interesting character.

#### *Change of employment.*

Although the report of the mission has just been forwarded to you, it may not be amiss for me to send a few lines to notice more fully some points referred to in that document, and also to give a little account of my labors since. I have hitherto devoted my time and strength chiefly to study, in reference to the primary object of my appointment. I have for some time felt in doubt whether in the present state of the mission I did right in so doing. My mind was most tried as the cold season approached,—the *best* season for study—and also the *best* for active labors. Close application to study during this season would do much for my literary advancement. On the other hand, *no missionary* work of consequence was going on—the number of attendants on our meetings was, as might be expected, constantly diminishing; and several of the disciples were becoming irregular in their attendance. Providence, however,

seemed to decide for me respecting duty in this case. I began to feel the effects of protracted study upon my health in such manner as to admonish me plainly to change, for a time, my occupation. I have therefore recently made study rather a secondary business, and have given myself up more to visiting. I have been accompanied sometimes by the old assistant, and sometimes by my teacher, who has for some time professed faith and hope in Jesus—he gives tolerable evidence of conversion, and perhaps may be admitted to the church before long.

#### *Visit to the interior.*

I have now just returned from a visit to Lengkeachoo—and Laconchirsee. The former is a compact *Chinese* village, on the bank of Ta-Chin river near its mouth, distant from Bangkok about eight hours ride in the boat with favorable tides. The village contains 1500 or 2000 men—who are more commonly settled in families than is usual among the Chinese. Their wives of course are Siamese, but usually talk Chinese tolerably well; some seemed to comprehend religious conversation quite as readily as their husbands. The children are very numerous; but few of them are learning to read. All the houses were visited once, and many of them the second time, and the people when found at home were conversed with. A considerable number would usually follow from house to house, and thus repeatedly listen to the messages of the gospel. Tracts were given to those who could read, of whom there were found to be a goodly number. A few individuals manifested a very interesting spirit of inquiry—especially two or three aged persons, who received tracts gladly and carefully read them, and afterwards came with a multitude of inquiries respecting the meaning of various passages. God grant that the call which they have thus received at the eleventh hour, may be effectual in bringing them into the vineyard, that they may not fail of the reward.

Having completed our visit at Lengkeachoo, we proceeded up the river by moonlight, and in one hour arrived at Ta-Chin, a large village of both Siamese and Chinese, containing perhaps from seven to ten hundred of the latter. Passing this village, in four hours more we arrived at Laconchirsee. This is a large territory containing about thirty sugar mills, separated

\* A. B. C. F. M.

from each other by different, but no very great distances up and down the river. These mills employ each about 150 men, Chinese. Time and other circumstances allowed a visit to only six of these mills. Whenever a few individuals were found, whether within some of the buildings, or in the fields, conversation or the reading of some tract was commenced, and other persons near would gather round; thus ten or fifteen persons would listen to the gospel ten or fifteen minutes, and then receive tracts. From six to ten such positions were usually taken within the premises of each mill, and the same persons would often be present at different times. As might be expected, some would laugh, and some dispute loudly; others would attempt to express in their own language, what they conceived to be the import of the message communicated to them. Their first opinion usually was, that we came to exhort them to be good—when informed that we had a further end in view, and wished to direct them to a Savior crucified, they concluded we were Catholics; when informed that we were not, they usually were unable to form any further opinion about us, and quietly allowed

us to explain for ourselves, the truths which we came to promulgate. But there were still a few other persons who would listen with attention, and in their inquiries manifest a docile spirit, and seemed anxious to know the truth.

Whether any have received sufficient knowledge of the Savior to guide their feet in the way of life, is known only to Him who searcheth all hearts. It is intended to revisit these places often, especially the former, and perhaps make it an out-station; that what has been done may not be lost, but by the blessing of God, be the beginning of a flourishing church there.

In the above tour I was accompanied by the old assistant, who was a very great help. We went in our little family boat. Though entirely defenceless and exposed to danger, we were preserved by our merciful Parent from all harm, and experienced much of his goodness.

With regard to my own knowledge of the language, sometimes I found what I said to be readily understood, and at other times it was scarcely understood at all. I am *very* far from being master of the language; yet I am not discouraged—I have gotten on as well as I ever expected.

## Miscellany.

### THE MISSIONARY AT HOME.

The following communication, we suppose, was not intended for publication, and yet we are inclined to think that justice, both to our missionaries and to the friends of missions, requires that it should be given to the public. The work of foreign missions is not an undertaking that lasts but for a year only; it is one that must be prosecuted, probably, for many generations. It hence becomes very important that none but the most just and sober views be taken concerning the enterprise.

The communication was made to a member of the Board, from whom we have solicited it for publication, and we commend it to the prayerful attention of our readers, beseeching them to remember the injunction of the apostle —“ *That there may be an equality.*”

“Have you no romantic ideas,” a friend once asked me, “in respect to missions?” I should like to put this question back to the christian public. I think very romantic

ideas are entertained on almost every subject connected with missions.

I recollect a man, much in debt, who, on being made governor of one of the western States, remarked, “Now that I have become governor, every body seems to think I have come into possession, all at once, of as much money as they could wish me to have.” So, as soon as a man becomes a missionary, many seem to suppose him all at once possessed of every imaginable good quality that their affectionate hearts wish him to have. This is romantic. It is grasping at an end without the intervention of adequate means. They should remember “*Coelum, non animus, mutant, qui trans mare currunt.*” The consequence is, that no sooner do missionaries show themselves possessed of “like passions with other men,” than these same people fly off at a tangent to their former views.

Missionaries are just such people as their brethren; neither better nor worse; and as such they ought to be contemplated. Those that become missionaries have their charac-

ters usually both formed and developed before they leave their country, and it will be found a good general rule, that whatever trait of character was prominent in an individual before leaving his country, will be prominent in his character through life.

Again, when a man goes on a mission, some extravagant ideas of his self-denial are often entertained. But it should be borne in mind that a missionary does not go forth to seek trials; not like Simon Stylites, to exhibit himself and his self-inflicted tortures, but to labor for the good of others, with the expectation of bearing whatever trials may be providentially thrown in his way while pursuing these labors. So far as circumstances will allow, he will eat like other people, be clothed like other people, and live in a house like other people. He will no more think that he ought to live like the dirty, half-clothed and half-housed natives, than a minister in New York or Boston would think it necessary for him to live like the degraded and wretched inhabitants of some of its lanes and alleys. The plan of living like the natives in the East, has been tried, and abandoned. Nothing degrades a missionary so much in the estimation of the natives as to see him come down to their barbarous habits. They would, rightly enough, much rather come up to him, than have him come down to them. It gives them tenfold more pleasure to be allowed a chair with the teacher, than for the teacher to sit down on the floor with them.

Were I at home, I should tell the people that they must expect to support their missionaries just as they support their ministers. Those that live in civilized society, must have a support to enable them to live like civilized people. Neither Christianity nor reason requires that it should be otherwise. With those that go to live among barbarians in their own forests and jungles, where the comforts of civilized life are not to be obtained, the case is different; and their support must be regulated, in a great measure, by the individual's statement of what he requires; for sure I am, that putting piety out of the question, such sacrifices will rarely be made for the love of money by any well-educated persons, and Boards are recreant to their trust if they send out "an ignorant set of men." Romantic ideas on this point have led to a very general impression that missionaries live on very small salaries. Would that they could. Those in India, at least, have not learned to live without expending much money. Besides an allowance for each child and extra expenses, you know I receive about six hundred dollars a year; and I found, on balancing my accounts twelve

months ago, that I had saved *two rupees in ten years*. I am fully persuaded that I could live much more comfortable on half the money as a minister in a New England village, than I can on the whole in this country. Lest it be thought that my style of living is too expensive, or that I have acquired some species of property or another, some particulars shall be specified on these points. In this country the cooking is necessarily always done out of the house, and a cook is much more necessary here than in America—I hire a cook. Mrs. M. could take care of her baby herself, as many mothers do in America, and as she did when she took our children home, but then she could not attend to her school twice a day as she now does, and therefore to enable her to discharge a public duty, we put ourselves to a private expense, and hire a Burman girl to assist in nursing the child. Thugs that have been transported to this coast, are hired out by government for low wages, and I hire one to take care of the goats, cut wood, and work in the garden. Such is my establishment of servants, and it is precisely the same as br. H.'s was; and only differed from br. B.'s in that Mrs. B. having more children, she hired two girls; and is the same as br. W.'s, excepting that Mrs. W. having no children, has no girl. These will not be suspected of extravagance by those that know them. Our clothing is principally cotton, and the presents of clothing that are occasionally sent us, are usually of a finer quality than what we purchase for ourselves. In respect to furniture, all that I have bought in the eleven years that I have been in the country is one bedstead, one cot, two plain chests of drawers, two tables, one light stand, two book cases, one set of book shelves one wash-stand, eight chairs, three small chairs for children, and two small cots for children. Books I have purchased to some extent, but I have not so many now as most of the poorest Baptist ministers have in America. Most of the valuable books I use, belong to the Board. Were I to leave the mission, I should not have a Hebrew or Greek Lexicon, a Greek Grammar (except Stuart's) or even an English Dictionary. To be more definite—I find I have purchased books to the amount of six hundred and seventeen rupees in the eleven years, giving a mean of about *fifty-six* rupees annually. This, however, includes one hundred and eighty-six for Burman books, some of which I have given away, some the rats have devoured, and the remainder are of very little value. It also includes what I have paid for periodicals, most of which are of no value after being

read, and many of the other books are completely worn out, so that my books would not sell for a third of what I paid for them. I am not aware of having purchased my other property, excepting goats to the amount of 24 rs. 8 an. I have no horse, no carriage. I do all my travelling on foot, except the little that I go in boats, though I might do most of it on horse-back as domestic missionaries do in America. I had a watch which I bought with my own earnings many years before leaving America, but sold it sometime ago, with the hope of getting a better one; yet, when br. H. about to depart for America, offered me his, I felt utterly unable to purchase it, and we have no watch to this day; Mrs. M. making the best guess she can for the regulation of her school. I told her when she went to America, to get one, but she came back without, saying she could not get one without borrowing the money. We endeavored for several years before Mrs. M. took our children to America, to save a little money to pay their passage whenever it should be necessary for them to go, yet we had not enough for the homeward passage when she started. To incur as little expense as possible, she took no help whatever; and alone, with very indifferent health, undertook the charge of three small children, one only three months old, for a voyage half round the globe. Was this like "pampered people?" Was this "the style of Eastern princes?" The Lord carried her through, and she met with kind christian friends who made her many very substantial presents. In such circumstances you may be assured we should economize as much as possible, and now, after every effort, we just find ourselves out of debt, and feel VERY thankful for that.

Expenses not covered by the allowance, are "building, house-rent, medical charges, and postage." For the last five years and a half the mean annual expense of roofing and repairs to the house and premises that I occupy, has been about *thirty-five* rupees; and the mean of the medical charges for the same time has been about *three*, exclusive of a Hebrew bible that I was allowed to present the physician that attended my family from the mission library. There remains the first cost of the house to be taken into the account, which was three hundred rupees, and it will last about ten years from the time it was purchased; so *thirty* rupees a year more must be added to the above to give the whole extra expenses, which makes an aggregate of about *sixty-eight* rupees. On the other hand our subscription to the Tavoy Missionary Society amounts annually to *sixty* rupees; we pro-

vide lights for evening worship (no small tax at present) and bread and wine for communion. One year I fenced in the compound, and had gates made at considerable expense; another I dug a well, both at my own expense, though they are legitimate charges to the Board. Add to this we are always doing something to advance the people in civilization. At one time I supported a Karen in town while studying medicine; and last year, a leprous Karen at an expense of three rupees a month, where he could obtain medical aid. Thus it appears, that I pay back to the Board *about* all the extra expenses for which I draw,\* and incur some additional ones from which ministers at home are exempt, but which are almost *necessary* here. Were the Board to narrow down the allowance till the missionaries could not contribute to the little Societies here, the Board themselves would be the losers, for in the Society to which I contribute, there are few Baptist members besides the missionaries, and were they to withdraw their subscription the Society would be extinct at once, and several hundred rupees a year would be lost to the funds of the Board. Again, though some of us can, and do, pay back to the mission our extra expenses in this indirect way, the rule to make all do so would not be equitable, because in some places they are much more than in others.

Of the extra expense of travelling, no mean annual estimate can be made, as it depends on the nature of the work to which the missionary is appointed. Some are not necessitated to travel at all; while others are required to be itinerating all the time they are laboring among the people of their charge. When I travel, according as I am going a short or long distance, I take from three to five men to carry my baggage and provision, one of whom does little more than cook my rice and curry when I stop; thus my travelling charge to the mission varies from *forty-five* to *seventy-five* cents a day. Others may think they can travel cheaper; perhaps they can; I shall rejoice to see them come and try. With my system, which by the way is not a very pampered one, this is really the best I know how to do, though I have had much experience on the subject, and more anxiety.

---

\* The extra expenses here referred to are for building, house-rent, medical charges, and postage, as before-mentioned.

ANNUAL RECEIPTS OF BENEVOLENT  
AND RELIGIOUS SOCIETIES.

The following list of societies, with the income of each, is taken from the London Missionary Register. Some corrections have been made in the receipts of societies in this country, and some few societies have been added. In changing the pounds sterling of the Register to dollars and cents, the former has been reckoned at \$4.87.

The list it will be seen is not complete, either as it regards this country or the continent of Europe. Were the deficiencies supplied, which we have not the means at hand of doing, the sum total would probably be equal to \$6,000,000.

It is a question of some practical importance to those who conduct our religious and benevolent institutions, whether the people who contribute to them have reached the maximum of their ability; for it would be both unjust and cruel to urge any one to give beyond the measure of his ability. The question, it is admitted, is a difficult one to settle. Still it may be decided, we think, with some degree of moral certainty; and the first step in the process is to ascertain what the people have given. The table which we here submit, by an approximate view, furnishes an answer to that inquiry. The next inquiry would be, what is the ability of the people? which we shall pursue hereafter.

*Anti-Slavery.*

	Year.	Income.
British and Foreign,	1840-41	\$19,550
<i>Bible.</i>		
American,	1840-41	120,098
Amer. and For., (Baptist),	1840-41	26,578
British and Foreign,	1840-41	491,413
Edinburgh,	1840-41	14,105
French Protestant,	1840-41	4,404
French and Foreign,	1840-41	20,256
Hibernian,	1840-41	22,046
Merchant Seamen's,	1840-41	3,737
Naval and Military,	1840-41	16,062
Trinitarian,	1840-41	12,885

*Education.*

American,	1840-41	63,771
Amer. Presbyterian Board,	1840-41	19,984
Northern Baptist,	1841	6,440
Amer. Sunday School,	1840-41	70,492
British and Foreign School,	1840-41	27,816
Eastern Female Education,	1840-41	8,098
Home and Colonial Inf. Sch.,	1840-41	9,241
Irish Sunday School,	1840-41	13,119
Ladies' Hibern. Fem. School,	1840-41	10,649
Ladies' Negro-child. Educa.,	1840-41	7,883
National Education,	1839-40	91,329
Newfoundland School,	1840-41	20,119
Sunday School Union,	1840-41	52,465
New England S. Sch. Union,	1841	8,914

*Jews'.*

London,	1840-41	118,382
Church-of-Scotland,	1840-41	17,411

*Missionary.*

Am. Board, (Congregational),	1840-41	235,189
American Baptist,	1840-41	56,948
American Episcopal,	1840-41	23,864
American Methodist,	1840-41	141,363
American Presbyterian,	1840-41	67,775
American Baptist Home,	1841	43,903
Baptist,	1840-41	129,285
Baptist, (General),	1840-41	11,011
Berlin,	1839-40	13,656
Church,	1840-41	443,638
Church-of-Scotland,	1840-41	40,329
Dresden,	1839-40	5,573
French Protestant,	1840-41	1,724
German Evangelical,	1839-40	23,910
Glasgow African.	1840-41	7,997
Gospel-Propagation,	1840	321,135
Hamburg,	1839-40	3,199
Lausanne,	1839-40	3,616
London,	1840-41	388,488
Netherlands,	1839-40	33,950
Scottish,	1840-41	13,317
United Brethren,	1840	71,715
Wesleyan,	1840-41	437,384

*Seamen's.*

American Seamen's Friend,	1840-41	41,982
British and Foreign Sailor's,	1840-41	12,850
Destitute Sailors' Asylum,	1840-41	4,651
Destitute Sailors' Home,	1840-41	29,900
Episcopal Floating-Church,	1840-41	1,794

*Tract and Book.*

American Tract,	1840-41	99,994
American Baptist Publication,	1841	10,667
American Boston Tract,	1840-41	28,696
Church-of-England Tract,	1840-41	2,077
French Protestant Tract,	1840-41	4,788
Irish Tract and Book,	1839-40	14,666
Prayer, Book and Homily,	1840-41	13,971
Religious Tract,	1840-41	280,429

*Miscellaneous.*

Aborigines Protection,	1840-41	1,940
African Civilization,	1839	5,067
American Colonization,	1840-41	59,094
British and For. Temperance,	1840-41	2,693
Christian Instruction,	1840-41	6,172
Christian Knowledge,	1840-41	435,325
Church Pastoral Aid,	1840-41	95,379
Clerical Aid,	1840-41	37,917
Colonial Church,	1840-41	8,428
District Visiting,	1840-41	2,229
Foreign Aid,	1840-41	6,197
Hibernian, (London),	1840-41	45,677
Irish Soc. of Lond. & Dublin,	1840-41	20,015
Irish Scripture Reader's,	1840-41	12,363
London City Mission,	1840-41	23,300
Lord's-Day Observance,	1840-41	4,140
New Brit. and For. Temp.,	1840-41	15,959
Peace,	1840-41	7,660
Retormation,	1840-41	8,462
Suppression of Intemperance,	1840-41	3,971

\$5,174,700

The amount expended by American Christians, according to the above estimate, is 1,125,752.

The whole amount expended upon foreign missions by Christians in Europe and America, according to Harris, by an estimate submitted in the "Great Commission," just published, is \$2,515,630; of this sum, 522,662 is expended by missionary societies in this country.

## THE GREAT COMMISSION.

*The Great Commission, or the Christian Church, constituted and charged to convey the Gospel to the World, by the Rev. John Harris, D. D., President of Chesnut College, author of "Mammon," the "Great Teacher," &c., with an introductory essay by William R. Williams, D. D., Pastor of the Amity street church, New York.*

We can scarcely do a better service to the cause of missions than by calling the attention of our readers to this excellent treatise, just published by Messrs. Gould, Kendall & Lincoln, of this city. The work is in the highest sense missionary in its character. The plan of the author is—

1. To show the theory of Christian instrumentality—that this theory is prescribed, and made imperative by the word of God; 2. To show the benefits of Christian Missions, with a view of enforcing their claims; 3. To exhibit the various sources of encouragement—historical and political, moral, ecclesiastical and evangelical; 4. To answer objections; 5. To ascertain defects; and 6. To enforce the principal motives which should induce to an entire devotedness to the great object of the missionary enterprise.

This effort was elicited from the talented author, in part, by the offer of two hundred guineas, by a few friends of the missionary enterprise in Scotland, connected with the Scottish establishment, for the best, and another prize of fifty guineas for the second best essay, on "The duty, privilege, and encouragements of Christians to send the gospel of salvation to the unenlightened nations of the earth."

The introductory essay, by which the work of Mr. Harris is introduced to the American public, discusses various points pertaining to the missionary enterprise, not embraced by the author, and is a valuable addition.

Nothing has pleased us more in this book, than its truly evangelical character—its exact conformity to the scripture idea. We give, as a specimen of the author's style and manner of illustration, the following extract, taken from the first head, under which he labors throughout to show, that the Christian church was "constructed expressly to embody and diffuse the influence of the cross."

How shall the Gospel commence its operations on man—*individually* or *socially*? Civilization commonly begins with man in his social capacity, by giving laws to a community; expecting that they will gradually impart their appropriate influence to each of its individual members. But Christianity contemplates man, in the first place, in his *individual capacity*. For,

besides the fact of his personal responsibility to God, his reception of it, as far as human authority is concerned, is perfectly voluntary. The Gospel, therefore, proceeds on the supposition that only a single member of a whole community may embrace it; and by addressing men at first in their individual capacity, it saves that single member; whereas, had his salvation been suspended on the will of the community, it would have been made impossible, owing to their rejection of the gospel. Besides which, Christianity proceeds on the supposition so often realized, that it may only have a solitary agent to convey its message to a whole community; and that in the midst of that community he may long labor single-handed and alone. It begins with the individual, therefore, that it may advance to the society. In order to the cohesion and polarity of the globe, every atom of which it is composed is, in its separate capacity, possessed of polarity and attraction. And in order to the ultimate evangelization of the world, the gospel operates, as it advances, on each of its component parts.

And, here, be it carefully remarked, that the doctrine of the Cross triumphs, not in the same way as other kinds of truth produce their results—by its mere fitness to convince the judgment, and approve itself to the mind. We believe, indeed, that the Gospel has this fitness; that light is not more suited to the eye, than the entire system of evangelical truth is adapted to the original principles of human nature. And we believe that, owing to this inherent adaptation alone, the Gospel can produce the mightiest civil and social results, without the aid of any special supernatural influence. And we believe that, because of this inherent adaptation, it is that God employs it to produce the great spiritual result of regeneration. But, then, we believe that in the production of this result, its mere adaptation alone would leave it quite impotent; that here it encounters a kind and a degree of resistance which renders a Divine Agency indispensable; that here the influence of the Spirit comes into operation; and that on this account it is called "the power of God," because God alone renders it powerful to salvation. Hence, also, "faith" is termed "the gift of God." And God is represented as "opening the heart to receive the word." Still, the Spirit of God is pleased to produce the effect through the medium of the truth; and hence the Apostle Peter represents Christians as those who "have purified their souls in obeying the truth through the Spirit." Most impressively, too, is the same combination implied in the com-

mand of Christ "to hear what the Spirit saith;" although he himself was the speaker. Reminding us that this is emphatically the dispensation of the Third Person in the Glorious Trinity; that every voice in the

church—even the voice of Christ himself—is in a sense subordinate to the Spirit, and can be heard with salutary effect only as the Spirit repeats it, and conveys it into the soul.

## Baptist General Convention for Foreign Missions.

### Recent Intelligence.

SIAM.—A letter has been received from Mr. Dean, dated ship "Kusrovia," Siam Gulf, 10° N. lat., Feb. 14, 1842, which gives information, that in consequence of ill health, he had been compelled to leave Siam, and that he was on his way to China, by way of Singapore. Having expressed his feelings of regret on leaving, Mr. Dean adds:—

We still feel happy in the prospect of employing the knowledge we have of the language for the good of the Chinese. During the few years I have been in Siam, it has been my privilege to baptize sixteen Chinese, one of whom has died in the hope of heaven, and the remaining fifteen are now living in the fellowship of the church. Two of these are now with us, with the prospect of affording us aid in introducing the gospel to their countrymen wherever we may be located.

With the continuance of br. Goddard's health and other circumstances now existing, this department of the mission is in an encouraging condition, and we pray the Lord of the harvest to send forth more laborers into this field, and to bless abundantly the labors of those already there. We know of no place that better answers our ideas of a field for missionary labor than Siam, and we know of no place where we should prefer to spend our remaining days, provided we had the prospect of enjoying as comfortable health as most who reside there. The officers of government know our object, and still place no obstacles in our way, but continue to demean themselves as our personal friends. The people are friendly and accessible, and considerable religious knowledge has been communicated by means of personal instruction and the use of books.

It is our desire to labor for the salvation of the people to whom we have devoted our lives, and we hope ever to be willing to labor in that way that will promise the most good. From the

trial we have made of the climate of China, on a former occasion, we have reason to expect a decided improvement of health, and from what we now know of the prospects, we have reason to hope for an encouraging location among that people; but the results, in both respects, remain to be proved by an experiment. Our present expectation is to proceed by an early opportunity from Singapore to China, leaving our location to be determined, after receiving instructions from the Board; while, in the interim, we shall endeavor to employ ourselves and the native brethren with us, as we have opportunity, in efforts to advance the cause of christianity.

A postscript to this letter is dated Singapore Feb. 22, in which Mr. D. says, we arrived here yesterday with improved health.

MACAO.—Several communications have been received within a few days from Mr. Shuck, among which is his journal brought down to January 22, 1842, extracts from which will appear in our next.

Under date of Jan. 14, Mr. Shuck gives the following account of a baptism:

Capt. T. Rogers, commander of the ship "Henry Pratt," of six hundred tons, belonging to the port of Philadelphia, arrived in China about three months ago, and has been a frequent visitor at our house, our table, and our altar. I met with him in China during two of his former voyages. He is a man of intelligence, and of enlightened and warm-hearted piety, and has been an influential member of the Presbyterian church for fourteen years. About four weeks since, he made some inquiries of me regarding the Baptists, and from some casual observations which I then made, he told me he should like to examine the subject. I said but little to him, referring him to the bible, and furnished him with Carson and Cox, Jewett, Ripley

and Hague, which books he took, and went on board his ship. In a day or two afterwards I went to Canton. I was absent two or three weeks, during which time I heard nothing from him, but on my return I found a well written letter, stating his views of divine truth, &c., and also that he had made candid, thorough, and prayerful investigation of the subject; and that he had been brought to the full persuasion, that the New Testament teaches only the immersion of believers to be Christian baptism.

The result of his inquiries was, that he came to the conclusion to obey the Savior whom he loved, and to be baptized in China, and definitely applied to me to baptize him. He said his ship was his church, while he commanded her, and that he preferred to be baptized in the great long boat of the ship, in presence of his officers and crew, whom he had so often taught to repent and believe. On the 5th inst., therefore, we repaired on board, and I found that the long boat would admirably answer every purpose of a wide, deep, and beautiful tank. After appropriate services in presence of the officers and crew, and others, we both went down into the water, and I baptized him in the name of the Father, Son, and Holy Ghost, in the long boat, as she floated, full of water, along side the ship. The day was one of the calmest and most lovely that I have ever witnessed in Macao Roads. To all, the scene was novel and interesting, and to myself especially, it was one of peculiar and prayerful gratification. Capt. Rogers himself enjoyed to the full, the answer of a good conscience toward God, and is still going on his way rejoicing. He joined Mrs. Shuck, Mr. Roberts and myself, on last Sabbath, in commemorating the Savior's dying love.

My labors among the Chinese, (continues Mr. Shuck,) were never so interesting as at the present time. I preached to nine different Chinese congregations last Sabbath, varying from 10 to 70 persons, besides holding Chinese services in my own house, and administering the Lord's supper. My main business is, publicly, and from house to house, to teach and to preach Jesus Christ among the people. I have the strongest encouragement to believe that the Holy Spirit is operating upon the heart of a most interesting and literary native. He and I had

private reading the scriptures and prayer to-day; we knelt together before the throne, and after I had concluded, he also prayed. He has long been under my instruction. Oh! for more faith, and for the influences of the Holy Ghost!

On the 1st of Feb. Mr. S. wrote again, in which he takes a very kind notice of Rev. Issachar J. Roberts, formerly of the Roberts Fund Society, and supposed by Mr. Shuck at the time he wrote, to be still a missionary of that Society, but who is now a missionary of the Baptist Board. From the last mentioned, we make the following quotations, from which it will appear that a change in the location of the mission at Macao is contemplated.

Mr. Roberts will proceed to Hong-kong very shortly to locate, and I think it quite advisable that he should do so, as that place now offers many facilities over Macao, and it is only forty miles distant. I think that we shall be able, soon, to commence an encouraging plan of operations in that place.

Mr. Shuck mentions the arrival in Macao, of Mr. and Mrs. McBryde of the Presbyterian Board; that his family were in usual health, and that his own was never better.

---

CHEROKEES.—Mr. Jones arrived in the Cherokee country, at their new location west of the Mississippi, on the 25th of June, 1841. His residence is in Delaware Town, the immediate vicinity of the capital. Under date of March 29, he writes as follows :

We have great cause for thankfulness for the signal mercies of God towards us. We have been favored with an extraordinary share of health. The hot and sickly season last summer and fall passed without any sickness in our family. The winter has also passed without any symptoms of what is called the winter fever, which is often very fatal. The general health of the country has been better than it was ever known before; while the country left by the Cherokees has become a scene of sickness and death. The Lord continues to favor our feeble efforts for the advancement of his cause. Many are turning to the Lord, especially among the people from the mountains. One hundred and forty-five have been baptized since our arrival, and a considerable number more are expected soon.

In regard to schools we are able

now to speak more definitely. The National Council has made arrangements for applying the education funds to the support of common schools. Eleven schools are to be established—two in each of the three larger districts, and one in each of the five smaller ones. If we had two teachers here, under the patronage of the Board, they would be appointed to two of the public schools and receive a salary sufficient for their support. One would be located about five miles west of this place, and the other at Delaware Town or Taquohee, among the members of the Valley Towns church, and their neighbors.

With regard to the school at this place, taking all things into consideration, and particularly the fact, that the females in the nation are much behind the males in improvement, and that there is no school in the nation for the instruction of females much beyond the mere elementary parts of education, I think if a female teacher could be procured, competent to manage a school somewhat superior to a mere common school, she would at once have full and profitable employment; and I have no doubt, would very soon need an assistant. I have consulted br. Buslyhead, and other influential persons, on the subject, and all are agreed that this would be the most beneficial and the most efficient aid, in the way of education, which, at an equal expense, we can render to the Cherokees. The school house they will provide without any expense to the Board, so that the teacher's salary and board and school books, only, will remain to be provided for. The Cherokees are beginning to feel the propriety and the importance of doing as much as they can towards the education of their children. The intelligent portion of the community are now fully of this sentiment, and are disposed to act in accordance with it. The great body of the people, however, are poor and not able to do much. I will write again about schools in the Cherokee language.

GERMANY.—The last steamer brought intelligence from our missionaries in Germany and Denmark. The following is an extract of a letter from our brother Oncken, dated Hamburg, May 27, 1842.

From your letter of April 1, I learn to my surprise, that Br. P. Mönster had not apprised you of his second

imprisonment. Both of the brethren Mönsters have been, since their release, so zealous in their master's work, that Satan has laid hands on them a second time. God is, however, supporting them wonderfully under their severe trials. Dear sister Adolph Mönster has fallen asleep in Jesus, leaving behind her a feeble, sickly child, and her husband bound for the gospel's sake, and yet the good and gracious Savior is leading his people the best and *nearest* way to glory. Yet a little while and the bitter cup will be drank, and then—oh, then—we are swallowed up of glory, the glory of Christ.

The cause of Christ is in the mean time spreading in Denmark, and new accessions of converts encourage our brethren to greater efforts in the Redeemer's service. We have sent thither large supplies of Danish testaments and tracts, and we need funds to enable us to publish a good tract on baptism in Danish. One of the Christians in the Lutheran church, convinced that immersion only constitutes valid baptism, and that broken bread in the Lord's supper was necessary to that ordinance, applied to his minister to have the ordinance in this form, thinking to leave that community if his wish was not complied with. The minister replied that it required a decision and instruction from the royal court of chancery before he could do so, but that if these were obtained, he had no objection.

Application was therefore made to that court, and behold, an order was actually issued that the infant might be immersed, and the infant has been immersed. Propositions have been recently made to br. M. by a high ecclesiastic, that our brethren should have the liberty of preaching, if they would only agree to allow the Lutheran pastors to immerse such as desired this. From this it will be evident to you and the Board that truth is making rapid strides forward.

Our dear brother Enoch Swee has just left us, after a short visit, for Norway. His time will be partly devoted to missionary labor and partly to the circulation of the scriptures, so that he will stand connected both with your Board and the American and Foreign Bible Society. I commend him to you and to all those who pray for the spread of the gospel.

Our dear brethren at Berlin, have also been exposed to the hatred of the wicked. About a fortnight ago, ten men with

clubs broke into the assembly of our brethren, ill-treated the persons present, thrust br. Lehmann to the ground, broke the *cathedra* and dispersed the people without any interference of the authorities. On br. Lehmann's application for protection to the police, he got the very scriptural answer, that Jesus Christ was sufficient to grant them protection. The work is, however, going on prosperously, and br. L. baptized fourteen persons at once, only a few weeks ago.

Our dear brethren at Othfreesen, in Hanover, are severely tried, and need our warmest sympathies and prayers; their furniture has recently been taken from them, and they are so closely watched—children even being bribed—that they cannot escape the vigilance of their persecutors.

#### *Destructive conflagration.*

We have been called in this city, since my last, as you will have learned from the papers, to witness a most terrific judgment of God. A fire broke out here early on the morning of May 5th, and continued with unabated fury through the greater part of the 8th. By the 10th, one quarter of the town had been destroyed, and many lives and much property lost. Myself and family, and with two exceptions the whole flock, have all been graciously preserved. The horror of this conflagration cannot be described; I shall never forget it. Nothing appeared to be farther from the generality of the people, than just views of the awful calamity, and corresponding feelings and confessions; on the contrary, it seemed as if legions of hellish spirits had taken hold of the minds of the people, for in the midst of the burning flames, the wickedness of thousands appeared to have reached the utmost height. Plunder, theft, deception and drunkenness prevailed, and what many saved from the fire, was lost afterwards by theft. What the consequence will be in a religious point of view, it is difficult to say. As yet no public confession of sin has been made. My house and those of the brethren Lange and K bner have been full since, having received upwards of 50 of the sufferers into our new place for preaching, which I had rented only 14 days before. The ground, 1st and 3d floors of this building are occupied by the sufferers, while we retain the 2nd floor for preaching. Many of the people attend, and we hope that not a few will find in their connexion with us

everlasting riches. Our labor at the new place has thus begun under favorable circumstances, and we trust that the Lord will overrule the calamity to great and glorious ends.

**MAULMAIN.**—At the moment of going to press with the last sheet of the Magazine for this month, a number of letters were received from brethren of this mission. The missionaries were all enjoying their usual health. Mr. Judson and family had returned. "We left the Isle of France," says Mr. Judson in a letter dated Dec. 17, 1841, "on the 18th of October, and arrived here Dec. 10. The health of my family is greatly improved. Though my oldest son is subject to severe relapses, still, he is decidedly convalescent."

It will be recollected that Mr. Judson and family were invited, while at Calcutta, by a pious captain of a vessel proceeding to the Isle of France and thence to Maulmain, to make the voyage with him; and "in such a kind manner," said Mr. Judson, in a former communication, "as to assure us that the circuitous voyage will not cost more than the voyage direct." On their arrival at Maulmain the captain refused to take any compensation, saying that he considered it "a privilege to have been able to show some kindness to the servants of Christ." "His kindness to us," continues Mr. Judson, "has been unwearied, and I feel wholly unable to repay the great obligation under which he has laid us."

On the Sabbath after their arrival, Mr. Judson had the happiness of baptizing this capt. Hamlin, the first officer of his ship, and two of the seamen. Captain Hamlin is from Greenock, Scotland.

#### **Donations,**

**FROM APRIL 1 TO JUNE 1, 1842.**

##### *Scotland.*

Carvers, James Douglass, for Burman Miss., to be expended under the direction of Mr. Judson, 71,24

##### *Maine.*

Thomaston, a member of the 2d Bap. ch.,  
 For Burman Mission, 10,00  
 " Siam Mission, 10,00  
 ———— 20,00  
 Topsham, Bap. ch., per William Barron, 35,00  
 Livermore, Rev. C. Miller, 5,00  
 Waterville Fem. Bap. Miss. Soc., per Rev. D. N. Sheldon, 6,00  
 Foxcroft, Calvin Hopkins, per Henry R. Glover, 5,00  
 ———— 71,00

##### *New Hampshire.*

Great Falls, Bap. ch., mon. con., 10,20

Fem. Miss. Sewing Soc., Mrs. O. H. Lord tr.,	10,00		
per Rev. B. F. Braybrook,	20,20		
Claremont, Mrs. Clara Cowles, per Rev. Joseph M. Graves,	5,00	25,20	
<i>Vermont.</i>			
Thetford, Silas Follet	200,00		
Fairfax, I. D. Farnsworth	10,00		
Bristol, Warren Durfee, per D. R. Gaige,	4,00	214,00	
<i>Massachusetts.</i>			
A friend to missions	2,00		
Old Colony For Miss. Soc., Levi Peirce tr., per Henry E. Lincoln,	80,00		
Salem, Miss Sarah M. Skerry	1,00		
Westfield Bap. Association, Solo- mon Root tr.,			
Middlefield, John Newton, for Burman Mission,	10,00		
Granville, friend to miss.,	2,00		
	12,00		
Cambridge, 2d Baptist ch.	15,00		
West Cambridge, Bap. ch. and Soc., avails of missionary box, per Rev. Timothy C. Tingley,	18,25		
Roxbury, Bap. ch. and cong., per K. Brooks,	212,00		
Boston, Miss Elizabeth Weth- erby	5,00		
do., a friend to missions, per anonymous letter,	50,00		
do., Boylston St. Bap. ch., mon. con.,	24,52		
do., Boylston St. Baptist Board of Benevolent Op- erations, George H. Niebuhr tr.,	83,93		
	108,45		
do., Baldwin Place ch., mon. con., (and 2 gold rings,)	43,23		
do., Federal St. Bap. ch., mon. con.,	14,45		
do., do. do. Bap. Sab. Sch. Miss. Soc., George A. Barnes tr., for sup- port of a heathen boy, named Wm. D. Ticknor, under the care of the Rev. E. A. Stevens,	30,00		
do., do. do. Bap. Fem. Prim. For. Miss. Soc., Mrs Wm. Reynolds tr., For Theological School in Maulmann, under the care of Rev. E. A. Stevens,	136,00		
	180,45		
do., Charles St. Bap. ch., mon. con.,	7,31		
do., Bowdoin Square Bap. ch., mon. con.,	9,30		
do., do. do. Bap. ch. and cong., per Wm. Blake,	50,00		
	59,30		
West Springfield, Ireland Bap. ch., H. Howard tr., per Rev. William Crowell,	6,00		
West Wrentham, Bap. ch. and Soc., per Rev. J. B. Brown,	23,00		
Florida, Mrs. Freelope Drury, per Edmund Badger,	5,00		
Newton, Upper Falls, Miss Eliza Jameson, For African Mission,	10,00		
For China Mission,	10,00		
	20,00		
Edgartown, Bap. ch., mon. con.,	2,00		
South Hadley Falls, Miss Nancy Lamb, per E. L. Miller,	40,00		
Haverhill, 1st Bap. ch. and cong., per Rev. Mr. Train,	78,38		
Brookline, Bap. ch. and cong., per Rev. Mr. Shailer,	75,50		
Sturbridge Association, Leonard Barrett tr.,			
Palmer, Bap. ch. at the Three Rivers, per J. W. Smith,	40,25		
Sturbridge, Bap. ch. and soc., per Rev. Joel Kenney,	25,00		
	65,25		
Weston, a friend for tracts in Bur- mah, per Warren Nixon,	75		
East Bridgewater, a friend to missions	1,00		
Nantucket, Bap. ch.	52,06		
Holmes Hole, Bap. ch.	30,75		
Edgartown, Bap. ch.	57,00		
West Tisbury, 1st Bap. ch.	58,00		
per Rev. Joseph B. Brown, Agent of the Board,	197,81		
Scituate, Mrs. Polly Collamore	2,00		
Littleton, Bap. ch., mon. con., per Rev. Oliver Ayer,	7,00		
Groton, Bap. ch., mon. con., per Rev. Amasa Sanderson,	16,00		
	1338,68		
<i>Rhode Island.</i>			
Rev. Joseph B. Brown	2,00		
Pawtucket, Bap. ch.	26,15		
Fruit Hill, 2d Bap. ch.	44,00		
per Rev. Joseph B. Brown, Agent of the Board,	70,15		
Providence, 4th Bap. church, For Sab. Schools in Mer- gui,	11,10		
" general fund,	14,68		
per S. R. Weedon,	25,78		
	97,93		
<i>Connecticut.</i>			
Groton, Bap. ch., per Rev. Eras- tus Denison,	2,00		
Gaylord's Bridge, a female, per Rev. E. Baldwin,	50		
Stonington, Bap. ch.	13,00		
Asa Miner	3,00		
Mrs. Miner	5,00		
per Rev. J. S. Anderson,	21,00		
Connecticut Bap. State Con- vention, Joseph B. Gilbert tr., per Rev. J. S. Bacon,	315,00		
	538,50		
<i>New York.</i>			
New York city, 1st Bap. ch. and cong., Lewis Denney tr., per John Stelle,	255,00		
do. do. do., William Colgate & Co., for support of Eugene Kincaid,	400,00		
do. do. do., Bap. Taber- nacle ch., collection,	148,33		
per William Colgate,	548,33		
do. do. do., collected after ser- mon at the annual meet- ing of the Board, April 27th, and on evening of 28th,	114,50		

do. do. do., Oliver St. For. Miss. Soc., John R. Ludlow treas., 1000,00	
do. do. do., Oliver St. Fem. For. Miss. Soc., Mrs Thos. Pursler tr., per Mrs. S.C. Bleecker, 250,28	
do. do. do., Oliver St. Bur. School Soc., for support of school under the care of Mrs. Wade, 60,75	
	1311,03
do. do. do., Amity St. ch., Thomas H. Maghee tr., per H. P. Freeman, 2,25	
For Burman Mission, " general fund, 422,67	
	424,92
Staten Island, 1st Bap. ch., per Rev. Samuel White, 10,00	
Otsego Co., Bap. ch., per D. Mc Carmick, 2,50	
Oakfield and Alabama, Bap. church 11,50	
Union, Bap. ch. 5,00	
Auburn, Stephen Owen 5,00	
Utica, 1st Bap. ch. 4,00	
per Bennett, Backus, and Hawley, 28,00	
Woodville, Bap. ch., per A. C. Wood, 1,00	
Hamilton, students in Lit. and Theol. Inst. 3,00	
do., D. P. Margott 1,00	
	4,00
St. Lawrence Bap. Conven., Roy- al Polly tr., per Rev. S. H. Cone, 59,22	
Buffalo Association 74,22	
Angelica, Bap. ch. 3,22	
Cattaraugus Association 39,55	
Friendship Fem. Miss. Soc., (and gold beads,) 17,00	
per Rev. John F. Bliss, 132,99	
Brooklyn, 1st Bap. ch., per A. Lewis, 50,00	
Genesee River Association, Nathaniel Coe tr., 32,79	
per William Colgate, 82,79	
Buffalo, Bap. ch., per Elisha Hay- ward, 50,00	
North Brookfield, 2d Bap. ch., per Rev. J. H. Rasco, 15,00	
Brooklyn, 1st Bap. Fem. For. Miss. Soc., per Rev. J. L. Hodge, 160,81	
do. East, Bap. Fem. For. Miss. Soc., Jane Tubont tr., per Rev. E. E. L. Taylor, 102,00	
Troy, 1st Bap. ch., monthly con- cert, 18,00	
Young Men's Foreign Miss. Soc. 42,50	
Fem. Bur. Miss. Soc., for support of a native as- sistant, 100,00	
per Rev. John Cook- son, 160,50	
Albany, ladies of Pearl St. Bap. ch., for support of Moug Oo Doung, a Bur. preacher, 115,00	
J. N. Wilder, 200,00	
per Rev. Dr. Welch, 315,00	
Wayne Association, per W. Sha- ver tr., 140,38	
Joseph Chase 5,00	
E. Wolcott 25,00	

Monroe Association, per W. A. Smith tr., 264,22	
Elbridge, Bap. ch., in part of subscription, 4,73	
John Monroe 18,00	
Samuel Gayle 2,00	
Homer and Corthandville Juv. Miss. Soc., A. Bab- cock tr., 16,00	
Seneca Association, J. Mc Clellan tr., 142,82	
A. friend, silver watch and gold ring sold, 6,12	
Mrs. Lydia Niles 3,00	
Madison Associa., J. Nick- erson tr., 389,30	
Delphia, collection 26,58	
Mrs. Alice Haskell 20,00	
M. Curtis 1,00	
P. Goodrich 1,00	
Cortland Associa., P. Sim- mons tr., 350,15	
C. D. Hart 1,00	
J. Hill ,94	
R. E. Ellis 1,00	
S. Reynold 1,00	
Julia Griswold ,50	
Mrs. Catharine Hart ,50	
P. A. Morgan 2,00	
Itamar Whipple 1,00	
David Whipple ,50	
Miss Polly Whipple ,12	
Virgil Village ch., mon. con., W. Snyder tr., 6,00	
Ira Grant 5,00	
Miss Meriam Salisbury 1,50	
Mrs. Maria Chollar ,50	
Mrs. Rachel Peirce ,25	
Edgar Bartlett ,25	
T. Chollar 1,00	
D. Joslin ,75	
William Peirce 1,00	
Homer Fem. Karen Soc., Mrs. E. Babcock tr., 4,73	
Syracuse, Baptist church 60,00	
Eaton, 2d Baptist church 17,16	
per Rev. A. Bennett, Agent of the Board, 1522,00	
	5298,09

## New Jersey.

Caldwell, Mrs. Ann Mott, per Wm. Colgate, 1,00	
Salem, Bap. church 12,50	
do. Female Miss. Soc. 18,00	
per Rev. Silas C. James, 30,50	
Pemberton, Bap. ch., mon. con., per Rev. J. G. Collom, 26,85	
East Jersey, For. Miss. Soc., per Rev. G. S. Webb, New Brunswick, Bap. ch. 50,00	
do., Youth's Baptist For. Miss. Soc. 280,00	
	330,00
	388,35

## Pennsylvania.

Philadelphia, 1st Bap. ch., mon. con., 106,17	
do., 1st Bap. ch. Fem. Karen Ed. Soc., for Karen Mission, 7,00	
Support of a Karen child named Geor- giana Boardman, 25,00	
per Mary Weather- by tr., 32,00	

do., 1st Bap. Fem. Miss. Soc., Mary Hallman tr., for support of Robert B. Semple, a Burman boy,	25,00	
Miss Sarah Edmunds, for Tavoy station,	10,00	
General fund,	183,94	
	<u>223,94</u>	
do., 1st Bap. Youth's Bur. Tract Soc. of the Fem. Dep. of the Sab. Sch., Mary Keen tr., for tracts in Burmah,	58,36	
	<u>420,47</u>	
do., Spruce St. Bap. ch., Fem. Bur. Bib. Soc.	72,50	
do., do. do. Bap. ch., mon. con.,	113,78	
Dr. D. Jayne,	25,00	
Collection	125,00	
per J. M. Linnard,	<u>336,28</u>	
do., Sansom St. Bap. Fem. Soc. for promoting Foreign Evangelical Missions, Mrs. E. Sailor tr., for Bur. Miss., per Rev. J. L. Burrows,	219,48	
do., 10th Bap. Sab. Sch. Miss. Soc., Thomas Williams tr., per Rev. D. Dodge, for Cherokee Mission,	100,00	
do., Budd St. Bap. ch., per Rev. D. Dodge,	12,25	
do., 11th Bap. ch., per Rev. A. D. Gillette,	100,00	
Lower Dublin, Bap. Fem. Soc.	39,27	
do. do., do. mon. con.,	10,25	
per Rev. J. M. Challiss,	<u>49,52</u>	
	<u>1238,00</u>	

*Maryland.*

Baltimore, Bap. Fem. Miss. Soc., Mrs Mary Wilson tr.,	105,09	
do., 1st Bap Miss. Soc., per James Wilson,	50,00	
	<u>155,09</u>	

*District of Columbia.*

Washington, colored members of 1st Bap ch.,		
For African Mission,	6,46	
" General purposes,	4,00	
	<u>10,46</u>	
do., Mrs. Elizabeth P. Dodd	2,00	
Georgetown, J. Mc Cutchen	30,00	
do., Miss M. Mc Cutchen	10,00	
	<u>40,00</u>	
do., Mrs. N. Radcliff, per Rev. Dr. Chapin,	5,00	
Alexandria, a friend	2,00	
do., a friend, for Burman Mission,	10,00	
do., colored members of 1st Bap. ch., for African Miss.,	10,00	
do., 1st Bap. ch., mon. con.,	40,00	
per Rev. E. Kingsford,	<u>62,00</u>	
	<u>119,46</u>	

*Virginia.*

Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,		
For general fund,	71,00	

Rev. Wm. Mylne, for African press,	16,00	
	<u>87,00</u>	
Washington Co., Jacob Teter, per Wm. Colgate,	10,00	
	<u>97,00</u>	

*South Carolina.*

Lawtonville, ladies, per Levi Farwell,	34,65	
Newbury Court House, per Rev. I. M. Allen,		
For Indian Missions,	10,00	
" general fund,	10,00	
per Wm. Colgate,	<u>20,00</u>	
St. Helena Island, Bap. ch., per Taylor Lawton & Co.,	56,00	
	<u>110,65</u>	

*Georgia.*

A friend to missions, per Rev. Otis Briggs,	200,00	
---	--------	--

*Alabama.*

Alabama Bap. Conven., Rev. W. C. Crane, per Wm. Colgate,	636,00	
--	--------	--

*Kentucky.*

Richmond, Miss Eliza Greenhalgh	1,00	
---------------------------------	------	--

*Legacies.*

Boston, Mass., a deceased child of Boylston St. Bap ch., per Perez Gill,	1,00	
Baltimore, Md., Mrs. F. B. Greenhrow, deceased, W. P. Conway administrator, for Bur. Miss.,	100,00	
Cincinnati, Ohio, James Wilson, senior, deceased, for support of a Karen boy, named John M. Wilson, per James Wilson,	50,00	
Delphi, N. Y., Luman Savage, deceased, E. Lichfield executor, per Rev. Alfred Bennett,	70,00	
	<u>221,00</u>	
Sale of gold rings, ear drops, &c.,	10,25	
	<u>\$10,631,44</u>	

*CLOTHING, &c.*

Pennsylvania, friends to missions, 1 case of slates, for the benefit of heathen schools, per Samuel Taylor,	9,60	
do., Slate Co., 1 case of slates, for do., per do.,	11,82	
Lowell, Mass., Young Ladies' Beneficent Soc., 1 box of clothing, Marcella W. Clark sec., for Rev. Francis Barker,	71,50	
Providence, R. I., 1 box of clothing, books, and hard ware, for Assam Mission,	115,00	
do. 1 box of medicines for do.,	25,00	
New Bedford, Mass., 1 box of clothing, books, hard ware, and stationery, for Assam Mission,	110,00	
New York City, 1st Bap. For. Miss. Soc., 1 box of medicines, for Rev. J. H. Vinton,	25,00	
Brandon, Vt., friends to missions, 1 box of clothing for Rev. Nathan Brown and wife, per C. A. Thomas,	60,00	
Seneca Association, N. Y., James Mc Lallen tr., 1 box of bedding,	26,12	

H. LINCOLN, *Treasurer.*







For use in Library only

For use in Library only

I-7 v.22  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1575